AN ANALYSIS OF LEXICAL RELATIONS IN ENGLISH TRANSLATION OF SURAH YAASIN VERSE 1 UP TO 21

A GRADUATING PAPER

Submitted to the Board of Examiners as a Partial Fulfillment of the Requirement for the Degree of Sarjana Pendidikan Islam (S.Pd.I) in English and Education Department

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SALATIGA
2015
DECLARATION

In the name of Allah, The most Gracious and The Most Merciful

Hereby the writer declares that this graduating paper is made by the writer himself, and it is not containing materials written and has been published by other people, and other people’s idea except the information from the reference.

The writer is capable to account to his graduating paper, if in the future it can be proved of containing other’s idea or in fact, the writer imitates the other’s graduating paper.

Likewise, the declaration is made by the writer and he hopes that the declaration is made by the declaration can be understood.

Salatiga, November 28 2014
The Writer

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ATTENTIVE COUNSELOR NOTES
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Salatiga, November 28, 2014

Dear
The Head of State Institute for
Islamic Studies (STAIN Salatiga)

Assalamu’alaikum Wr. Wb

After reading and correcting Muslimatin’s graduating paper entitled “AN
ANALYSIS OF LEXICAL RELATIONS IN ENGLISH TRANSLATION OF SURAH
YAAŞIN VERSE 1 UP TO 21”. I have decided and would like to purposes that if it
could be accepted by the education faculty, I hope it would be examined as soon as
possible.

Wassalamu’alaikum Wr. Wb

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GRADUATING PAPER

AN ANALYSIS OF LEXICAL RELATIONS IN ENGLISH TRANSLATION OF
SURAH YAASIN VERSE 1 UP TO 21

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Has been brought to the board of examiners of English Department of Education
Faculty of State Institute Islamic Studies (STAIN) Salatiga in February 21, 2015, and
hereby considered to completely fulfill the requirement of the degree of Sarjana
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ABSTRACT

Muslimatin. 11310048. An Analysis of Lexical Relations in English Translation of Surah Yaasin Verse 1 Up to 21. Final Project. The English Department of STAIN Salatiga. The advisor is Dr. Sa’adi, M. Ag.

In this study the writer chooses surah from Al-Qur’an is surah Yaasin verse 1 up to 21, that verses is chosen to be analyzed the important of lexical relations as a part of semantic features. There are research problems proposed of the “Surah Yaasin verse 1 up to 21”. What are the types of lexical relations found in English translation of that verses, and what are the dominant lexical relations found in English translation of surah Yaasin verse 1 up to 21.

The methodology of this study is qualitative study, in this paper the writer research about lexical relations (synonym, hyponym, antonym, polysemy, and homonym) in surah Yaasin verse 1 up to 21. Qualitative research is a research of which data written or oral word are descriptive analyze. The primary data is taken from English translation script from Al-Qur’an surah Yaasin verse 1 up to 21. The secondary data is taken from many literary books and some relevant materials to support and complete the primary data sources.

The result of the study from surah Yaasin verses 1 up to 21 the writer takes 3 kinds of lexical relations (Synonym, Antonym, and Homonym), 27 cases of lexical relations. Those are consist of 13 cases of synonym, 11 cases of antonym, and 3 cases of homonym.

Keyword: Semantics, Lexical Relations, Surah Yaasin
“And if any strive (with might and main), they do so for their own souls:

for Allah is free of all needs from all creation.” (Al-Ankabut: 6)
DEDICATION

I would like to dedicate this paper from them who have always be in my heart, they are:

1. To the God Allah SWT

2. My sweet family, father (Parli), mother (Munjayati), sisters (Wahniyatun’s family, Trinigsih’s family, and Mufidah’s family), and also my husband’s family, father (Nasiri), mother, (Sulasih), brother (Misbah’s family, miftah’s family), and sister (Fiah’s family, Sita, and Afid)

3. My lovely husband, Ahmad Nasrudinillah thank you for your love, attention, support, and your helpfulness I can finish this paper. I wish that we can keep our togetherness, and we will make a wonderful family and also for my little baby who still intrauterine,

4. Dr. Sa’adi. M. Ag, as the writer’s counselor who has educated, supported, directed, and given the writer advises, suggestions and recommendations for this thesis from beginning until the end.

5. My close friend, Anik, Ani, Ima, Epin, Ika, and Nita, thank you for your support

6. My friends in TBI “B” 2010, thank you for our togetherness and experiences. I will never forget you all

7. The big family in IMM (Muhammadiyah Students Association)

8. All of my friends, who cannot I call one by one.
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In the name Allah SWT, The most Gracious and The most Merciful, The Lord of the Universe, because of Him, the writer could finish this graduating paper as one of the requirement for Sarjana Pendidikan Islam (S.Pd I) in English Department of Education Faculty of State Institute for Islamic Studies (STAIN) Salatiga in 2015. Secondly peace and solution always be given to our prophet Muhammad SAW who has guided us from darkness to the lightness.

However, this success would not be achieved without the support, guidance, advice, help and encouragement from individual and institute, and I somehow realize the appropriate moment for me to deepest gratitude for.

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7. All of my friends who helped me to finish this thesis.

8. Everyone who cannot be mentioned one by one toward their support to the writer in realizing the study.

9. All of you who know who am I

Finally, this thesis is expected to be able to provide useful knowledge and information to the readers, and the writer is pleased to accept more suggestion and contribution from the readers to improve this graduating paper.

Salatiga, December 8, 2014
The writer

Muslihatin
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CHAPTER 1

INTRODUCTION

A. Background of Study

*Al-Qur’an* is the holy book of Islamic religion. It consists of 30 sections, 114 *surah*, and 6666 verses. Some of them were revealed to the prophet Muhammad PBUH in Mecca and Medina. *Al-Qur’an* is written in Arabic transcript, and it is translated into many languages, including English translation.

*Al-Qur’an* is Allah’s decree which is revealed to the prophet Muhammad PBUH little by little in Arabic language for defeating the enemy, which explains the laws, faith, advices, etc. It is the miracle to the prophet Muhammad PBUH and be hold to mankind. It is also as a directive to human, for a success in life now and hereafter.

*Al-Qur’an* is universally known as the sacred book of Islam, the religion of submission to the will of God. The name of *al-Qur’an* means the recital or the reading, and also criterion: it is called reminder and clarification. (Cleary, 1994: VII). Based on the definition above, *al-Qur’an* also as guidance to mankind around the world, based on *al-Qur’an surah al-Baqarah* 185:
Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and Judgment (between right and wrong). So every one of you who is present (at His home) during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him In that He has guided you; and Perchance ye shall be grateful. (Abdulloh, Ebook: 10)

Surah Yaasin is surah 36th of the al-Qur’an including the Makkiyah surah. The content of Yaasin is the story of prophet Isa ‘allaihissalam, with people of Anthakiyah and consists of 8 with people of Anthakiyah and consists of 83 verses revealed after Surah Jin. Surah Yaasin is the heart of al-Qur’an, so from the reader have any challenge, and those who read surah Yaasin is rewarded to read 10x al-Qur’an, and the challenges are get goodness and mercy from Allah, and also in the judgment day will get ease. (Sutadi, 2013: 2)

The important reasons to talk about lexical relations of English translation in surah Yaasin are: firstly, al-Qur’an is a guide that provides instructions and right guidance for humans. Allah protects and preserves al-Qur’an. Secondly, ”Surah Yaasin is heart of al-Qur’an and there are many features in it and also a lot of goodness for the
people who read it”. (Noor, 2009: 16). Thirdly, the translation of *al-Qur’an* is interesting in looking for the words and relation meaning. So, it will make easier to understand the message of it. As it will be explained that lexical relations is the study which discusses about the relationship of meaning of words to the other words. It is a chance and challenge to the writer to analyze the meaning of the *words* and the relationship of the word in *al-Qur’an surah Yaasin*.

Based on the topic in this discussion, “Semantic is the study of meaning”. Meaning becomes part of language. So, the semantic is part of linguistics. The *linguistics* component of the sound is the first level, grammar is the second component, and the meaning is the last component. Languages referring to symbol and symbols have setting and relationship. The relationship associates the certain meaning. (Aminudin, 2001: 15)

Semantic is the study of meaning in language. Based on the definition, we may be tempted to think that once we understand the semantics of a language, we completely understand that language. Meaning, involves more that just the semantic interpretation of an utterance. (Hurford and Heasley, 1983:1). Semantics is the technical term used to refer to the study of meaning, the meaning of words is determined by the words arrangement in sentences or other word. (Palmer, 1976:1)

The lexical relations is a variety of *meanings* contained in words, the relationships are: synonym, hyponym, antonym, polysemy, and homonym. (Keraf, 1994: 34). A lexical relation is a culturally recognized pattern of association that exists between lexical units in a language. The lexical meaning of word in relation to the physical word or abstract concepts, without reference to any sentence in which the word may occur. ([http://www.thefreedictionary.com/lexical+meaning](http://www.thefreedictionary.com/lexical+meaning) access on 15 may 2014 retrieved at 10.00)
The definition of each classification about lexical relations has been explained by Aminudin in his book “Semantik”. “Synonym is used to mean sameness of meaning”. Synonym is kinds of words that have the same meaning, the state of two or more words that have the same meaning. The form of language and meaning is similar (sentence). Although, generally just a word alone (Aminudin, 2001: 16)

Hyponym is the relation between words in the form of top-down or the meaning contained in a smaller component. The words are a subordinate class and the lower class. The word flower’s subordinate in charge of number of hyponym include: rose, jasmine, dahlia’s, etc. Antonym is used for stated the opposite, antonym is a relation between the reality is very different meaning and conflicting word. Example: The word Honest can be apposite with bullroar. (Aminuddin, 2001: 119-121).

Polysemy is a form of the word may have a lot of meaning and different meaning. The word is a polysemous if it can be used to express different meanings. The differences between the meanings can be obvious or subtle. (Miiftachudin, 2013: 3)

Homonym has particularly close with polysemy; the difference is in some form of the same utterance, same words, but different meaning. Two or more words are homonyms if they either sound the same (homophones), have the same spelling (homographs), or both, but do not have related meanings. (Miiftachudin, 2013: 4)

B. Limitation of the Study

It is important to limit the object of the study in order to get clear and satisfactory result. Therefore, the object of the study in this research focuses on lexical relations in English translation of al-Qur’an surah Yaasin verse 1 up to 21.
C. Statement of the Problem

In this research, the writer intends to focus on the following problem:

1. What are the types of lexical relations found in English translation of *surah Yaasin* verse 1 up to 21?
2. What are the dominant lexical relations found in English translation of *surah Yaasin* verse 1 up to 21?

D. The Objective of the Study

The objectives of the study are as follow:

1. To find out the types of lexical relations found in English translation of *surah Yaasin* verse 1 up to 21.
2. To find out the most dominant type of lexical relations in English translation of *surah Yaasin* verse 1 up to 21.

E. The benefit of the Study

1. Theoretically

   This research will contribute as an additional knowledge to the other researcher who will analyze about lexical relations in English translation of *al-Qur’an*. By applying the theory of lexical relations in this analysis, it will make easier in understanding *al-Qur’an*.

2. Practically

   a. This research might be used to be reference for the next researcher to analyze lexical relations in English translation of *al-Qur’an*.
   
   b. To develop literary study, particularly of STAIN Salatiga who are interested in the literary research.
c. To remind that the semantic feature is important to be analyzed.

F. The definition of Key Terms

The writer will clarify the term to avoid mistakes of the title consideration.

1. Lexical relations

Gorys Keraf says lexical relations are relationship of the meaning of a word to the other word. The relationships are synonym, hyponym, antonym, polysemy, and homonym. (Keraf, 1994: 34). Here the lexical relations term can be explained, and the examples are found in English translation of al-Qur’an:

a. Synonym

Synonym is a relation between different phonological words which have the same or very similar meaning or it is the sameness of meaning which is not concerned with the conceptual meaning of words, but relations of words which have, more or less, the same conceptual meaning. Synonymous word may have exactly the same conceptual meaning, like: elevator and lift, gala and festivity, but many synonymous words are not exactly alike in meaning, some examples are: big = large, weak = feeble, clear = distinct, far = distant. (Wagiman, 2008: 31)

According to Petra Storjohann the synonym can be grouped into different types and generally be attributed to lexical relations. Synonym is interpretable on the basis of beliefs, experience, traditions and everyday convention. Synonym has generally been attributed to the class of paradigmatic sense relations, and for a long time it was neatly separated from syntagmatic structures.
Murphy says the semantic relations as a group have a lot in common. In each of the related items are required to be very similar. In the case of synonym, words are expected to be similar in meaning. (Murphy, 2003: 43)

b. Hyponym

Hyponym is the sense relation of inclusion. A hyponym includes the meaning of more general word or a term to refer to a set or a group of words that are includes in higher term of word. The higher or upper term or word is called super ordinate, and the lower term is called a hyponym. The example is the word vegetable, the hyponym are: carrot, cabbages, spinach, lettuce. (Wagiman, 2008, 36)

Hyponym is level of categorization. If two words differ on more than one of these levels, then they are not a relational set of any of the types described. (Murphy, 2003:44)

c. Antonym (Opposites)

Antonym is defined as a relation between words which are opposite in meaning (oppositeness of meaning). it is also a relation of word meaning. it is called a sense relation. Sense is the meaning of word, especially the conceptual meaning. the example are: bad/good, near/far, give/receive. (Wagiman, 2008: 32)

Antonym is a subtype of contrast, in that it is contrast within a binary paradigm. While the term antonym is sometimes reserved for more specific relations, it is used here for any binary semantic contrast among lexical items. (Murphy, 2003: 29)
d. Polysemy

Polysemy is the multiple senses of the same phonological word and the term to refer to a word which has a set of different meanings which are related by extension. The example is: the word back, a set of different meanings are: human back, the back of chair, the back of sofa, the back of the hand, the back of the head. (Wagiman, 2008, 33)

A polysemy also called lexeme has several (apparently) related meanings or a word have any meaning. The word head for instance seems to have related meaning with head of person, head of company, and head of table or bed. (Charles, 1998: 52)

e. Homonym

Homonym is unrelated to senses of the same phonological word. The term to refer to one form, which is the same in both written and spoken, with two or more unrelated meanings. The example is: the word bank (of a river), and bank (of a financial institution). (Wagiman, 2008: 34)

Homonym is impossible to define without stating that two items must have the same form. It as requiring only difference in meaning and contextual similarity, then any non-synonyms are arguably homonyms. (Murphy, 2003: 143)

2. English Translation

Translation is a written communication in a second language having the same meaning as the written communication in a first language.
According to Mildred, translation is the replacement of meaning from ‘Source Language’ into ‘target language’. The replacement is based on the structure of semantics. The meaning is translated and must be kept carefully, whereas the form can be changed. The language translated is called a Source Language (SL) and the language used to translate is called a target language (TL). (Mildred, 1995: 1)

Translation is the replacement of textual material in one language by equivalent textual material in another language (TL). There are two languages used in textual material. (Catford, 1995: 2)

The English translation in this matter is the Source Language is Arabic and the Target Language is English.

3. Yaasin

*Surah Yaasin* is the section of *al-Qur’an*, in the 22th section of *al-Qur’an*, and 36th surah of *al-Qur’an*, it is including the Makkiyah surah revealed after surah Jin. The name of “Yaasin”, because it starts with word “Yaasin”. The content of surah Yaasin are: The first is faith to Allah; the proofs that *al-Qur’an* is not poem; knowledge, dominance and God’s mercy, heaven and the characteristics of it which is available for the believers, the part of body will became the witness in the judgment day because of attitude in the world.

The second is the story of Prophet Isa ‘*alaihissalam* and the society of Anthakkiyah, and the other contents are there is no benefit of admonition for polytheist, Allah creates everything in spouse, Allah creates everything in pairs, all the stars in the firmament walk in the path that has been established by Allah, death and the judgment day is coming suddenly. (Kemenag, 1979: 705)
G. Review of Previous Research

This is library research. So, the writer concerns with the lexical relations in surah Yaasin verse 1 up to 21, through library analyzes. They are some researches which are relevant to the topic supporting the idea analysis. Among other literary of lexical relation are done by Eka Sari, in her graduating paper from Faculty of Literature Departement of University of Sumatera Utara, entitled “Analisis morfologi Fi’il dalam surah Yaasin”. The paper discusses about the aspects of morphology found in surah Yaasin.


Moreover by Surianto in his graduating paper from Faculty of Letters English Literature Departement of university of Sumatra Utara, entitled “An Analysis of Lexical relation of the 30th section of Holy Qur’an translated by Abdullah Yusuf Ali”, the paper discusses lexical relations is selected 19 surahs out 37 surahs in 30th section of al-Qur’an translated by Abdullah Yusuf Ali.

The difference of this research focuses on the type and the most dominant type of lexical English translation of surah Yaasin verse 1 up to 21 of the al-Qur’an.

H. Research Method

To analyze Surah Yaasin of the al-Qur’an, the writer uses the qualitative research. It is applied by giving a description of lexical relation.

1. Research object
This research object is the main data in English translation of *surah Yaasin*, and the translator is Abdullah Yusuf Ali.

2. Data Collection

The main data are all the verses of *surah Yaasin*, from verse 1 up to 21, consist of all words, phrases, and sentences. Meanwhile, the supporting data is from monolingual oxford learner dictionaries of English publish on oxford university press.

3. Technique of data collection

The research uses descriptive analyze, so all of the data are analyzed to get the result and conclusion. To analyze the data, the writer needs to identify, classify, and interpret the data to find the result and the conclusion.

Those are the steps of the technique of data collection:

a. Reading the data carefully twice or more important
b. Identifying the words or lexical items
c. Classifying the lexical relation of the data
d. Describing the data analysis

4. Method of data analysis

The steps of data analysis:

a. Exposing the data to reveal the problem about lexical relations
b. Codification the data into the most specific categories.
c. Finding the lexical meaning, sense, and semantically of the data
d. Calculating the data mostly found in English translation of *surah Yaasin*
e. Make some conclusion based on the result of analysis
I. Paper outline

The writer divides this graduating paper organization consisting of five chapters. They are: Chapter one is introduction, containing background of study, statement of the problem, the limitation of the study the objective study, the benefit study, key term, previous literary researchers, research method and paper outline. Chapter two presents the theoretical review of lexical relations. Chapter three consists of the biography of Abdulloh Yusuf Ali and Asbabun Nuzul of surah Yaasin verse 1 up to 21. Chapter four is research finding that is collected by the writer and the analysis of the type of lexical relations of the surah Yaasin, and chapter five is the closure. It presents conclusion and suggestion. The last part is bibliography and appendix.
CHAPTER II

THEORETICAL REVIEW OF LEXICAL RELATIONS

A. The Definition of Lexical Relations

Lexical is of or relating to items of vocabulary, words, or morphemes in a language, of or pertaining to the words or vocabulary of a language, as distinguished from its grammatical and syntactic aspects. It is relating to lexicography or a lexicon. (http://www.definition of lexical by The Free Dictionary.htm access on 08 August 2014 retrieved at 10.00 a.m.)

Relation is the way to connect, the way in which two or more things are connected. It is used to distinguish the types of definitional criteria that define such a set. (Murphy, 2003: 8)

Lexical relations are relationship of the meaning of a word to the other words. Meaning property is one of several features or component which together can be said to make up the meaning of a word or utterance. All of lexical relations and meaning properties can be differentiated by looking all the words or sentences. (Lyons, 1977: 57)

Lexical relation is the truth conditional semantics studies by comparing predicate that can be made about the same referring expression. Its task is to account for the meaning relations between different expressions in a language. Three such relations are entailment, paraphrase, and contradiction. Entailment is the relation between two propositions. Such as p is true, q must also be true, it does not necessarily that p is true. (Charles, 1998: 86)
Paraphrase is the relation between two propositions, p and q, such that if either is true, the other is necessarily true also, and if either is false, the other is false. Contradiction is the relation between two propositions such that if either is true, the other is necessarily false. The lexical field is the set it belongs to and how it differs from other members of the same set. Some obvious sets of this sort are sports (tennis, badminton, soccer, etc). Some lexical sets involve part whole relationship arm includes hand, which includes finger and thumbs. (Charles, 1998: 87)

The term lexical relations are used to indicate any paradigmatic relation among words. So, it includes phonetic relations (such as rhyme or alliteration), morphological relations (such as inflectional variation), and morpho-syntactic relations (such as membership a grammatical category). The term lexical relations is ambiguous, in that it could refer to relations among words (on a page, in a mind, or wherever they might exist) or to relations (among lexical items) within the mental lexicon. (Murphy, 2003: 9)

From the explanation above the lexical relations can be divided into:

a. Synonym

Synonym is used to mean sameness of meaning from the different form, the form of language that the meaning is same or resemble with the other form of language. The sameness is from word, a group of word, or sentences. Basically, every language has particularity meaning, until the difference of phoneme make different meaning. The synonym can be known with some reason: the word has more general, more meaningful, and more professional with the other word. So, the synonym can be seen because of it. (Aminudin, 2001: 118)

Synonym is the lexemes with the same meaning. It invokes the notion of substitutability. There are two lexemes will be considered synonyms if they can
be substituted for another in a sentence without changing the meaning or acceptability of the sentence. (http://lexical-resources-4pp.pdf accessed on 10 November retrieved at 07.00 p.m)

Synonym is the sameness meaning, not an absolute category as the degree of sameness a relative matter, for instance fair and just are similar but not quite the same, the difference is often one of collocation. In fact one can maintain that if two words are exactly the same in meaning then in the course of time one will drop away as has happened with Old English which replaced by the Scandinavian borrowing take. May happen is that two originally synonymous words may become distinguished by style as with the many French loans in the Middle English period which came to be characteristic of a more formal style of English. (Raymond, E-book: 5)

Two words are synonymous if they have the same sense, that is, if they have the same values for their entire semantic features or expressions with the same meaning are synonymous. Two points should be paid attention about the definition. First, it doesn’t limit the relation of synonym to lexemes, it allows for the possibility that lexically simple expressions may have the meaning as lexically simple expressions may have the meaning as lexically complex expression. Second, it makes identity, not only similarity of meaning the criterion synonym. (Lyon, 1995: 148)

The synonymies used in predictions with the same referring expression, have the same truth value. Synonym can be nouns, adjective, adverbs, or verbs.

For example:
**Adjective**: The house is large = the house is big

**Noun**: Ahsan is a seaman = Ahsan is a sailor

**Verb**: my sister sleeps = my sister lies

**Adverb**: I investigate the answer minutely = I investigate the answer carefully

Synonym occurs when two words have senses with identical feature specifications. Two words would be completely synonymous if both words had the same number of senses, and there were a one to one correspondence of identical sense between the two words. (Murphy, 2003: 86)

Synonym is that two words have the same sense that is they have the same values for all of their semantic features. The meaning of each pairs of word consists of the same set of features marked for the same values. That is not at clear what the relevant features are for each of these pairs. (Parker; 33)

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b. **Hyponym**

Hyponym is a word the meaning of which may be said to be included in that of another word. Meronymy is part-whole relationship between lexical items. (Siregar, 1981: 20)

Hyponym is the relationship which obtains between specific and general lexical items. For instance, flute is a hyponym of instrument. Flute, clarinet, oboe are co-hyponyms of each other. Hyponym is typical of word-fields, collections of words which are related in some general sense and which show an internal hierarchy. Furniture, food, buildings, clothes are typical word-fields which
contain hyponyms, many of which are co-hyponyms if they are on the same level, as with the examples just given which all belong to wind section of an orchestra; chair, stool, couch, sofa are co-hyponyms in the word-field ‘furniture’ as they are all items of furniture on which people sit as opposed to table which one sits at. (Reymond, e-book: 6)

The sense relation of Hyponym involves the notion of inclusion. Hyponym is a term to refer to a set or a group of words that are included in a higher term or word. The higher or upper term or word is called a super ordinate, and the lower term is called a hyponym. For example: the word vegetable can be called hyponym with carrots, cabbages, spinach, and lettuce. (Wagiman, 2008: 36)

The “inclusion” of a more specific term in a more general term, has been formalized by certain semanticists in terms of the logic of classes: for example the meaning of tulip is said to be included in the meaning of flower. The class of entities referred to the word flower is wider than and includes the class of entities referred by the word tulip. (John, 1971: 453)

A hyponym is a word whose meaning contains the entire meaning of another word, known as the superordinate. A potential source of confusion derives from the terms superordinate and hyponym themselves. The prefix “super” in superordinate indicates “above”, and the prefix “hypo” in hyponym indicates “below”. (Parker; 34)

Semantically, the hyperonym is always includes in the hyponym. A change between a synonymous and hypernymous relation is based on how to speakers stress certain semantic properties contextually. Depending on communicative needs, both terms can be used to indicate identical reference to the same
reference-object often in the subsequent proposition. If superordinate item precedes the hyponym contextually, then it is the speaker’s intention to provide precision or a correction, rather than produce a meaning-equivalent utterance. (Petra, 2010: 83)

In natural language, hyponym is loosely defined as the kind of relation. Oak is a hyponym of tree because an oak is a kind of tree. Logical definitions for this relation are usually stated in terms of set inclusion. If hyponym relate extension, then the extension of the hyponym is included in the extension of the hyperonym. So, the set of paperbacks is a subset of the set of books. If hyponym relates intensions, then the inclusion is reversed: the intension of a hyponym includes the intension of its hyperonym. For example, paperback is a hyponym of book because the meaning of paperback includes all the features (or other representations of meaning) that constitute the meaning of book (having pages, being bound on one side, etc.). (Murphy, 2003: 217-218)

c. Antonym

The characteristic of vocabulary structure, beside words describe the meaning relation in sameness, also have the contradiction meaning. The sense contradictive generally called antonym, and the form or the words that sense is contradictive is called antonym, those can be negative or positive. For example: good >< bad, clever >< fool. That relation is usually called positive polarization and negative polarization. The antonym can be seen about word in group also called antipodal. For example: east >< west, right >< left.

Two sentences are different in polarity like these are mutually contradiction. If one is true, the other must be false. Two sentences that have the
same subject and have predicate which are antonym are also mutually contradictory. Antonyms are opposite in meaning, and when they occur as predicates of the same subject the predicate are contradictory. Antonym maybe nouns, or verb, but antonymous pairs of adjectives are especially numerous. (Charles, 1998:100)

Antonym is words which are in some sense opposite in meaning. regular and irregular, possible and impossible, “single” and “married” are example of one type of antonym, and this is in the familiar relationship of contradiction. Another type of antonym, where two words in a pair satnd opposite ends of a size, width, scale of temperature etc, such as “small” and “big”, “narrow” and “wide”. These antonym do not constitute of contradiction, on the other, they show contrary relationship. (Manis, 1987: 56)

Antonym is difference meaning. There is distinction between graded and non-graded antonyms. The former are not a matter of ‘yes’ or ‘no’ but of ‘more’ or ‘less’, example: small, interesting, talkative, clumsy. The latter can only have one of two values, example: dead, alive, pregnant, not pregnant. (Reymond, e-book: 6)

Antonym is appositeness of meaning. Like synonym, antonym is also a relation of word meaning. It is called a sense relation. Sense is the meaning of word, especially the conceptual meaning. Palmer classifies three kinds of antonym. Those are: gradable antonym, complementarity, and rational opposites. In gradable antonym, the meaning of each word is relative, it also can be put in graded scale which is not fixed, and for example gradable antonyms are: narrow/wide, old/young, black/white. (Parker, 19: 36)
In complementarity, the meaning of the word is absolute, not relative; there is only one possibility of meaning which is fixed. For example: male/female, open/closed, empty/full. In rational opposites, the pairs of words are the reversal of a relationship of word, for example: parent/child, above/below. In terms of pairs of words such as those described above, identifies only two distinctions, namely words with relative characteristic and those with absolute characteristic. It is proper to consider relational opposites complementarities, each word being complementary to the other. (Adisutrisno, 2008: 32)

The definition of antonyms on the basis of semantic fails, since the form of words (not just their semantic content) can contribute to their contrast relation. Antonym is more prototypical than synonym because it focuses on the salient issue of meaning difference and because language is more conducive to cases of perfect antonym than perfect synonym. (Murphy, 2003: 175)

d. Polysemy

According to Wagiman in His book “Semantics”, polysemy is a term to refer to a word which has a set of different meanings which are related by extension. In a language form polysemy is the relation between the form of language and the sets of meaning and sense. (Wagiman, 2008: 33)

Polysemy is the phenomenon of multiple related meanings within a single lexeme. Polysemy allows us to associate a lexeme with a set of related senses. Distinguishing homonym from polysemy is not always easy. Decision is based on the etymology of the history in question and intuition of native speaker. (http://lexical-resources-4pp.pdf accessed on 10 November retrieved at 07.00 p.m.)
The lexical items can map too many different concepts, and thus be polysemous, but there is no principle limit to a word's polysemy. A dictionary deals with polysemy by listing a small number of senses for any word in an entry, and some lexical semantic theories have polysemous words as having multiple senses within lexical entries. (Murphy, 2003: 18)

e. Homonym

Actually, homonym has relation with polysemy. Homonym is some words which have the same utterance, but they have the different meaning and sense. Both polysemy and homonym have a relationship because one of it can be able to cause each other. Homonym is the pronunciation and spelling are identical but meanings are unrelated. (Charles, 1998: 52)

Homonym is words that have the same orthographic and phonological form and unrelated meanings. For example: - instead, a bank can hold the investments in a custodial account in the client’s name, but as agriculture burgeons on the east bank, the river will shrink even more. (http://lexical-resources-4pp.pdf accessed on 10 November retrieved at 07.00 p.m)

Homonym from the same grammatical category (same form syntactic properties, different meaning). The example of homonym: The word bank is a financial institution, and banks is the edge of the stream. (Murphy, 2003:18)

B. The Definition of English Translation

Translation is the process of translating words or text from one language into another language or the replacement of meaning from ‘Source Language’ into ‘target
language’. The replacement is based on the structure of semantics. The meaning is translated and must be kept carefully, whereas the form can be changed. The language translated is called a Source Language (SL) and the language used to translate is called a target language (TL). The replacement of textual material in one language to equivalent textual material in another language (TL). There are two languages used in textual material. (Catford, 1997: 20)

According to Savery, translation is made possible by an equivalent of thought that lies behind its different verbal expressions. The thought or content of the two different verbal expressions must be equivalent. The thought expressed in the source language and that expressed in the target language must be equivalent. (Martono, 1995: 1)

Wida said that the translation consists reproducing in the receptor language the closest natural equivalent of the source language message, first in meaning and secondly in terms of style. The message of the source language and that of receptor language or target language must be equivalent. For the definition above, the important term is “equivalent”. There are the most important things: the meaning, content, thought, or message of both source and target languages must be equivalent. (Martono, 1995: 2)

The English translation means that the language that became TL (target language) is English. The extent of translation there are Partial Translation and Full Translation. The distinction of them, the source language (SL) text which is submitted to the translation process. In a full translation the entire text is submitted to the translation process, that is every part of the SL text is replaces by TL text material. Partial translation, the some part or parts of SL text are left translated; they are simply transferred to and incorporated in the TL text. (Martono, 1995: 1)
Translation and interpretation are used in different contexts, although both of them are focused in transferring from source language into target language. Generally, translation refers to transferred a written text and spoken. (Nababan, 2003: 18)

C. The Definition of Surah Yaasin

Some ulama argue split into several categories of the meaning of Yasin, according to the book of interpretation Hamami by Syaikh Hamami. There are 5 opinions of ulama about word yaasin: partially ulama expert of interpretation, interpret the word yaasin with meaning “Yaa beings”, with a reason that the custom of the Arabs take the word through one letters, then the pronounce it. They take word for nida (Calling person) of letters “yaa”, and take the human of letter ”sin”. Then they are arranging into two letters “Yaasin”.

Partially scholar’s interpretation interprets the word yasiin with meaning "Yes sayyidil-mursaleen. Which means "O leader of the apostles”. Other scholar’s interpretations interpret the word "yaasin with a name of the names of the Quran, while other scholars’ interpretation interpret the word "yaasin, with a name of sura names. It is mentioned in interpret al –istirabadzi that Allah has 4000 names, a thousand of them do not anyone know except Allah. A thousand of it also knows by angel, a thousand again in lauh al-mahfuzh, nine thousand names in taurat, injil, and zabur. And an hundred names in al-Qur’an which are ninety nine is clear and one of them is not clear. (Khamami, 2005: 7)

The surah yasin focuses on establishing al- Qur’an as divine source, and it warns of the fate of those that mock Allah’s revelations and are stubborn. It tells of the
punishments that plagued past generations of nonbelievers as a warning to present and future generations. Additionally, the surah reiterates Allah’s sovereignty as exemplified by His creations through signs from nature. There are three main themes of surah yasiin: Tahwid the oneness of Allah, Risalah, that Muhammad is a rosol sent by God to guide His creations through divine revelation, and the reality of al-aakhirah.

The surah repeatedly warns anyone of the consequences of not believing in the legitimacy or the revelation of Muhammad, and encourages believers to remain steadfast and resist the mockery, oppression, and ridicule they receive from polytheists and nonbelievers. The arguments arise in three forms: ahistorical parable, a reflection on the order in the universe, and lastly a discussion of resurrection and human accountability.

This surah is included Makkiyah surah. The reason this surah was revealed because of the unbeliever say that: “Muhammad is not a prophet, he only the orphan from Abu Tholib. He never goes to any place and study about knowledge from teacher. How is he becomes a prophet? “Allah refuses their words, and then He reveals this surah (Yasin), because it explains the apostolate of Prophet Muhammad. So, this surah is called “the heart” of al-Qur’an. The prophet Muhammad said that: everything has heart, and the heart of al-Qur’an is surah Yasin. (Khamami, 2005: 4)

Everyone who read it is the reward to read 10x al-Qur’an, and the challenges are gets goodness and mercy from Allah, and also in the judgment day will get ease, rejecting the wickedness, break of the fear, for a person who sick will make health.
CHAPTER III

THE BIOGRAPHY OF ABDULLOH YUSUF ALI AND ASBAB AN-NUZUL OF

SURAH YAASIN VERSE 1 UP TO 21

A. The Biography

Abdullah Yusuf Ali is an Indian Islamic scholar who translated the Qur’an into English. His translated the Qur’an is one of the most widely known and used in the English-speaking world.

Ali was born in Bombay, British India to a wealthy merchant family with a Dawoodi Bohra father. As a child, Ali received a religious education and eventually, could recite the entire Qur’an from memory. He speaks both Arabic and English fluently. He studied English literature and studied at several European universities, including the University of Leeds. He concentrated his effort on the Qur’an ad studied the Qur’an commentaries beginning with those written in the early days of Islamic history. Yusuf Ali’s best-known work is his book The Holy Qur’an: Text, Translation, and commentary. Begin in 1934 and published in 1938 by Sh. Muhammad Ashraf Publishers in Lahore, British India. While on tour to promote his translation

His education at the best institution, admission to the bar as well as selection in the ICS all reinforced his loyalty to Britain. He was unabashed spokesman and ambassador for the crown all his life. Yet the wily British used him and then discarded him. Yusuf Ali saw failure both in his personal as well as public life. His first wife proved unfaithful and left him for another man. He could not see that infidelity was, and remains an acceptable way of life in the west. His children too, abandoned and resented him. He was too engrossed in public. He officially opens the first mosque Al-Rashid Mosque, the third mosque in North America, in Edmonton, Alberta, Canada, in
December 1938. Ali is an outspoken supporter of the Indian contribution to the Allied effort in World War. He is respected intellectual in India and Sir Muhammad Iqbal recruited him to be the principal of Islamia College in Lahore, British India.

He died in London on December 10, 1953, he was a pathetic wreck. Disoriented and confused, he was found by the police lying outside the steps of a house. Taken to hospital, he died unmourned. He was buried in Brookwood Cemetery in Surrey. (Sherif: 1995)

B. *Asbab an-Nuzul of Surah Yaasin verse 1 up to 21*

The *Asbab an-Nuzul* is derived from *asbab*, plural from *sabab* which the meaning is cause. *Nuzul* has the meaning descent. Etymologically, *Asbab an-Nuzul* is everything that become the reason why do something descent, in this case consent about *surah*. Because of *surah* will not descent without any reason, both of certain reason or general reason. There are the English translation of *Surah Yaasin* verse 1 up to 21 by Abdullah Yusuf Ali and the *Asbab an-Nuzul of Surah Yaasin* verse 1 up to 21.

1. The English Translation of *Surah Yaasin* verse 1 up to 21 (Yusuf Ali, 165)

1. *Ya sin.*
2. by the Qur'an, full of Wisdom,-

3. Thou art indeed one of the messenger,

4. on a straight way.

5. It is a Revelation sent down by (Him), the Exalted In Might, Most Merciful.

6. In order that Thou mayest admonish a people, whose fathers had received no admonition, and who Therefore remain heedless (of the Signs of Allah)

7. The word is proved true against the greater part of them: for They do not believe.

8. We have put yokes round their necks right up to their chins, so that their heads are forced up (and They cannot see).

9. And we have put a bar In front of them and a bar behind them, and further, we have covered them up; so that They cannot see.
10. The same is it to them whether Thou admonish them or Thou do not admonish them: They will not believe.

11. Thou canst but admonish such a one As follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, Therefore, good tidings, of forgiveness and a reward Most generous.

12. Verily we shall give life to the dead, and we record that which They send before and that which They leave behind, and of all things have we taken account In a Clear Book (of evidence).

13. Set forth to them, by way of a parable, the (story of) the companions of the City. Behold! there came apostles to it.
14. When we (first) sent to them two apostles. They rejected them: but we strengthened them with a third: They said, "Truly, we have been sent on a mission to you."

15. The (people) said: "Ye are only men like ourselves; and ((Allah)) Most gracious Sends no sort of revelation: ye do nothing but lie."

16. They said: "Our Lord doth know that we have been sent on a mission to you:

17. "And Our duty is only to proclaim the Clear Message."

18. The (people) said: "For us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us."

19. They said: "Your evil omens are with yourselves: (deem ye This an evil omen). If ye are admonished? Nay, but ye are a people transgressing all bounds!"
20. Then there came running, from the farthest part of the city, a man, saying, "O My people! obey the apostles:

وَجَاءَ مِنْ أُقْصَى الْمَدِينَةِ رَجُلٌ يَسْمَعُ

قَالَ يِنْقِومُ أَنْبَعَواْ الْمُرْسَلِينَ

21. "Obey those who ask no reward of you (for themselves), and who have themselves received guidance.

أَنْبَعَواْ مِنْ لَا يَسْتَكْبِرُونَ أَحَدًا وَهُمْ مُهْتَدُونَ

2. The Asbabun Nuzul of Surah Yaasin verse 1 up to 21

Start with verse 1-3(1) Yaasin, (2) by the Qur'an, full of Wisdom, (3) Thou art indeed one of the messenger,

About the word Yaasin there are 5 opinions to interpret this word. The word Yaasin for partly of Ulama’ interpret Yaa sin is Yaa insan (oh human). An Arabian person usually takes one letter in every word, and they speak it. They take Yaa from Yaa nida (nickname) and the letter sin from Insan. Then, they are arranging both of the word with Yaasin, and the meaning of yaa sin is oh Muhammad. Whereas, the partly ulama’ said that: within the meaning of yaa sin is yaa sayyidal mursalin (oh the messengers), the other ulama’ also said that yaa sin is one of the name between al-Qur’an names, or the names of Allah, yaa sin also called the name of surah.

In al-Istirabadzi interpretation that Allah has 4000 names. 1000 names nobody knows except Allah, 1000 names also nobody knows except angel, 1000
in the lauh mahfudz, 300 in taurat, 300 in injil, 300 in zabur, whereas 100 in Al-
qur’an. 99 names are clear a one of the names is not clear. It is the big name (al- 
Ism al-A’zham) that nobody knows except the rosul. (Khamami, 2005:7)

The verse 2 as the objection toward kafir people who are said that 
Muhammad is not a messenger. Allah take the oath by al- Qur’an that he is a 
messenger. He brings the same thing that the messenger brings before like about 
ushul, and al-Qur’an is the stronger prove that indicate apostolate of Muhammad.

Then Allah tell the biggest characteristic of Muhammad indicate the 
messenger of him, he is on the straightway that he can convey to Allah and to His 
heaven. In this case the meaning of the straightway are about knowledge, shaleh 
charity, correct heart to the world and akhirat. Allah explains the clear decree and 
the proof evidence refer to the right way for us.

Sayyid Qutb in his tafsir that Allah uses the wisdom to describe al-Qur’an 
shows the humanity beings. Of all the certain only human beings are capable of 
wisdom. Al-Qur’an can also be described as “human”. It is not just human in any 
sense of the word, but the one who advices, and always with you. A wise friend, 
and a friend who will never abandon you. (Sayyid Qutb: 5)

Verse 4: 4. On a straight way. The meaning of ash-shirath is Islamism. The 
meaning is: “oh Muhammad, verily, you are the group of the messenger. Your 
religion is the truth religion (haqq) and defensiveness (Islam). While, people 
unbeliever in fault religion (bathil). Allah declared that Muhammad is rasululloh, 
and this declaration is for kafir people, in order to they will say true, but they are 
not. For Muslim people they certainly declare that Muhammad is rasululloh. Here, 
declare is for strengthener. (Khamami, 2005: 8-9)
According to Sayyid Qutb *tafsir* this verse shows the simplicity of Islam. So not only is Islam straight but also simple. First and foremost the belief is simple. Our duty is to dedicate ourselves to this Perfect Being. The one Who truly deserves that everything be dedicated to Allah.

Verse 5:5. It is a revelation sent down by (Him), Exalted In Might, Most Merciful. The meaning is *Iqra’* *tanzil al-aziz* : oh Muhammad, Read *al-Qur’an* Revelation sent down by (Him), the Exalted In Might.

*Al-Qur’an* is revelation to you with mediator is *Jibril* Angel from Allah. The great win that torture the rebellious people. But for obedient people, then read it oh Muhammad that this *al-Qur’an* for the rebellious people. Until they can listen My decree, be afraid of Me, and achieve the awareness.

Verse 6: 6. In order that Thou mayest admonish a people, whose fathers had received no admonition, The meaning is which their fathers are never giving admonition before, because that is long time in *fatrah* (empty period, the period there is no messenger). In order to you give admonition to any people concerning the matters for admonition. (Yusuf Ali, 165)

And who therefore remain heedless (of the Signs of Allah). The meaning is oh Muhammad, we are revealed *al-Qur’an* for you in order to you give admonition to the people that never give admonition before, in this matter is *Quraish* People, because since Isma’il period until Muhammad period there is no Messenger for them. Their reasons are they are forget, do not know religion and there is no *syari’at* (a rule). (Khamami, 2005: 10)
Verse 7: 7. The word is proved true against the greater part of them: for they do not believe. It is definite for determination for part of them, because Allah know that his Azali Knowledge that partly of Quraisy people do not believe Allah and the rosal of Muhammad, like Abu Jahal, ‘Utbah, Syaiban, al-Mughirah. This decree is for corroborate the argumentation; it is not to achieve belief. Because Allah knows that they do not include the expert of unity of God. (Khamami, 2005: 11-12)

The people of ummiy (illiteracy people), they always blind in bloomer and losing a way, so Allah revealed the messengers for them and teach them al-Qur’an and as-Sunnah. But they are dividing into 2 groups: they rejected them and do not receive the admonish, and the second group is who are receive the admonish from Allah.

Verse 8: 8. We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see). They carry the wind and closed of eyes, because of the prop in their neck enter to their chin. Until it block them to take a bow. This verse became a description for unbeliever people and the arrogant people, with parable that the people which their hand in their neck, raise their head to sky and cannot see anything. (Khamami, 2005: 12)

In Sayyid Qutb tafsir on this verse, he describes the situation of these people in the life of this world. In this world as well Allah swt has placed chains on the necks of these people. These “chains” are their arrogance and stubbornness. These chains prevent them from seeing the true reality of the world around them. They do not perceive how everything in this universe points to Allah. How every single thing around them is a sign for Allah. They have their heads the sky so they
are not able to perceive all of this that is around them. They are so focused on bringing themselves up that have made themselves.

Verse 9: 9. And we have put a bar In front of them and a bar behind them, and further, we have covered them up; so that they cannot see. (Yusuf Ali, 165)

This verse is revealed concerning Abu Jahal and his friend Bani Makhzum. He made an oath “indeed that I see Muhammad is praying, then I will crush his head”. Then he come to Muhammad which is he is praying. Abu Jahal takes up stone to, then his hand became agglutinate in their neck, and that stone agglutinate in their hand. In the other riwayat that this verse is revealed from Quraisy people want to ill stared Muhammad and sahabat which are sit down besides ka’bah. Then, Allah put a bar in front of them and bar behind them. They cannot see the rosul Muhammad. The other riwayah this verse is revealed about musyrik people. They get on together in commit. The parts of them talk about Muhammad that: if I see Muhammad, then I will do anything and everything. Muhammad comes to them and standing beside the people who say it. He read surah Yaasin to decree: fahum laa yubshirun. After that Muhammad takes handful of dust and diffuses it to their face and beard. (Khamami, 2005: 13-15)

Verse 10: 10. The same is it to them whether Thou admonish them or Thou do not admonish them: They will not believe. (Yusuf Ali, 165)

According to Mawdudi tafsir Allah swt told us in the previous verses about a certain kind of people who have earned Allah’s displeasure. Allah tells us that for these people it is the same upon them whether we warn them or not. No matter how much warning they are given they will no believe in the Truth of this Message. Their eyes are covered so they do not see their Lord in all that is
around them. No matter how many times you warn these people, no matter how stern or forceful is the warning, they will not believe. Their eyes and their hearts are covered so that the Light of Guidance cannot enter. (Mawdudi, 26)

Verse 11: 11. Thou canst but admonish such a one As follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, Therefore, good tidings, of forgiveness and a reward Most generous. (Yusuf Ali, 165)

The meaning of: “oh Muhammad, the giving of your admonish with al-Qur’an does not all to the good except to the believe people to Allah and to your apostolicity. A human who follows the law of al-Qur’an, al-hadits, and dzikir in spoken and heart in alone. And felt afraid to the gaib torture in al-Qur’an and hadits, and human who have those characteristics in themselves. So, they very glad that Allah forgive all of their sins, they put in paradise, and give the big reward.”(Khamami, 2005:17)

Verse 12. Verily we shall give life to the dead, and we record that which They send before and that which They leave behind, and of all things have we taken account In a Clear Book (of evidence). (Yusuf Ali, 165)

Verily we shall give life to the dead, the meaning is: in the time of judgment day with the answer of malaikat Munkar and Nakir, or “We bring to life the hearts that dead with giving admonition”. And we record which they send before and that which they leave behind, the meaning is: “we ordered to the jotter charity noble angels (kiraman katibin) for writing the bad ad good charity”. The leave behind is there a footstep to the mosque. And of all things have we taken account in a Clear Book (of evidence). The meaning is: we kept, we account, and
we explain in *al-Lauh al-Mahfudz* is there is no hidden in our knowledge. (Khamami, 2005: 20-21)

Verse 13. Set forth to them, by way of a parable, the (story of) the companions of the City. Behold!, there came apostles to it.

Both of Mawdudi and Sayyid Qutb tell us in *tafsir* from this verse that we do not know for sure exactly which city and which messenger this verse speak of. But to derive the lessons and the benefits from this story, it is not important to know which people, but this is story about messengers from Allah who carried *dawah*.

From the other *tafsir*, the meaning is they said them. Oh Muhammad, make a descriptive the situation of them with the story of Antaqiyah people. We revealed one messenger in each region, but in Antaqiyah People we revealed two messengers. (Khamami, 2005: 21-22)

Verse 14. When we (first) sent to them two apostles, They rejected them: but we strengthened them with a third: They said, "Truly, we have been sent on a mission to you." (Yusuf Ali, 165)

The *rosul* Isa ‘Alaihissalam send two messengers from Hawariyun to Antaqiyah people. The meet a shepherd man. He is Habib an-Najjar. They express *salam* (*Assalamu’alaikum*). He asks : who are you? We are the messengers from *rosul* Isa ‘Alaihissalam for mission to you and your people. Our mission is to worship to Allah. He asks: do you have a sign of the truth? They say: right, we can treat a man who sick, and we can bring to life from dead with permission from Allah. At the same time Najjar have a child that sick, then with a
permission from Allah they can make health for him. So, he believe to Allah. (Khamami, 2005: 22-25)

On the other *riwayat*: in *Antaqiyah* people there is asking Aftaikhis. He invites the two messengers. The messengers say that they are the messengers from *roșul* *Iśa Alaihissalam* to *Antaqiyah* people from pagan to worship to Allah. The king asks: do we have God except our God? Right, he is a God that protect you. But The king became angry and do not believe after that the take to the jail because of their mission. Then *Iśa alaihissalam* send the third apostle is *Syam’un* to the king, but the *Antaqiyah* king still not believe. (Khamami, 2005: 26-32)

Verse 15. the (people) said: "Ye are only men like ourselves; and ((Allah)) Most gracious Sends no sort of revelation: ye do nothing but lie." They said that you are not apostles but you are human like us. (Yusuf Ali, 165)

This was their attitude towards the messengers. Men who had come to guide them to Allah. Men who had come to show them the purpose of their existense. They only saw what was on the surface. They did not look to the character and personality of this men. They also ignored all of the clear signs and evidences that the messenger had been sent with. They choose reject them so that they could follow their lusts and desires. They knew that these man were indeed sent by Allah, but they did not care about Allah.

Verse 16. They said: "Our Lord doth know that we have been sent on a mission to you: verse 17. "And Our duty is only to proclaim the Clear Message." That is obligatory for us to convey a *risalat*. Because Allah ordered us to you in order to invite you from evil to the truth. And those are the obligatory to you to justified our spoken, faith to Allah and our *risalat*. (Khamami, 2005: 33)
Verse 18. the (people) said: "For us, we augur an evil omen from you: if ye desist not, we will certainly stone you. and a grievous punishment indeed will be inflicted on you by us." They said that because the rain is come to them, and there are many diseases in there. They said this diseases are come because of you (the messengers) because we are never seen before you are coming here. If you do not stop your attitude, we will kill you with stone. It is very hurt.

Verse 19. They said: "Your evil omens are with yourselves: (deem ye This an evil omen). if ye are admonished? Nay, but ye are a people transgressing all bounds!" The badness is yours, if you are advised about Allah but you feel get badness because us, and you are threaten with stone to death. So, you are musyrik. (Khamami, 2005: 35-36)

The scholars of tafsir tell us that after the messenger came and started preaching, storm, and other natural disaster began to befall the city. The people of the city immediately blamed the messenger for this. The messenger give the most appropriate of responses for such accurations. They say that evil omens are with the people of city. So, the evil omen are not coming from the messengers but they are coming from the proplr of the city themselves.

Verse 20. then there came running, from the farthest part of the city, a man, saying, "O My people! obey the apostles:. He is Habib an-Najjar. As Saudi said that he is a laundry man, Wahab said that he is silk marker. His home in tip on the gate of city. Habib is a man who very like alm. He submits the result of his work in the evening. Then the disport to his family and dispart to a poor human. When he listen that their people will kill the messengers. (Khamami, 2005: 37)
Allah tells us how a man came running from the furthest part of the city. Some scholars have said that this man was “Habib the Carpenter”. But since Allah did not mention his name or his occupation. This man does not simply call on his people to believe in the messengers but rather he calls on them to follow the messengers. This reminds us once again as to what should be our relationship with the rosul Muhammad.

Verse 21. "Obey those who ask no reward of you (for themselves), and who have themselves received guidance.

Mawdudi in his tafsir tells us ho Allah is teaching us here of what we should look for in those whom we follow. This is the criteria that anyone whom we follow needs to fulfill. So look carefully at the conditions that Allah establishes in this verse. See if you have these conditions yourself and then also see if those whom you follow and whom you take knowledge of this Din from have these conditions.

Depend on Qatadah riwayah, Habib pray to Allah in cave. When the news about the messengers heard in him, he said that: obedient you to the messengers, obedient to human that do not beg the reward to you, they get risalah and order to you in the right way. (Khamami, 2005: 37)
A. Types of Lexical relations in *surah Yaasin* verse 1 up to 21

From *surah Yaasin* verses 1 up to 21 the writer can takes 3 kinds of lexical relations (Synonym, Antonym, and Homonym). Those are found in *surah Yaasin* verse 1 up to 21 they are:

1. Synonym

    Synonym is the same sense; they have the same values for all their semantic features or expressions with the same meaning. It does not limit the relation of synonym to lexemes, it allows for the possibility that lexically simple expressions may have the meaning as lexically complex expression. It makes identity, not only similarity. (Lyon, 1995:148)

    There are the words are synonymous in the *surah Yaasin* verse 1 up to 21:

    Table 4.1 synonym

<pre><code>| Number | Verse 1 up to 21 | The words are synonymous               |
|--------|------------------|----------------------------------------|
| 1.     | Verse 2          | Full                                   |
| 2.     | Verse 3          | Thou, indeed                           |
| 3.     | Verse 5          | Revelation                             |
| 4.     | Verse 6          | Thou, sign, Allah                      |
| 5.     | Verse 7          | Word, proved, against                  |
</code></pre>
<table>
<thead>
<tr>
<th></th>
<th>Verse</th>
<th>Antonym</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.</td>
<td>Verse 8</td>
<td>See</td>
</tr>
<tr>
<td>7.</td>
<td>Verse 9</td>
<td>See</td>
</tr>
<tr>
<td>8.</td>
<td>Verse 10</td>
<td>Thou, thou, will</td>
</tr>
<tr>
<td>9.</td>
<td>Verse 11</td>
<td>Thou, such, message, Lord, Gracious, such, good</td>
</tr>
<tr>
<td>10.</td>
<td>Verse 12</td>
<td>Verily, shall, evidence</td>
</tr>
<tr>
<td>11.</td>
<td>Verse 13</td>
<td>Parable, story</td>
</tr>
<tr>
<td>12.</td>
<td>Verse 14</td>
<td>Truly</td>
</tr>
<tr>
<td>13.</td>
<td>Verse 15</td>
<td>Ye, revelation, ye, Allah, like, gracious</td>
</tr>
<tr>
<td>14.</td>
<td>Verse 16</td>
<td>Know, you, on, Lord</td>
</tr>
<tr>
<td>15.</td>
<td>Verse 17</td>
<td>Message</td>
</tr>
<tr>
<td>16.</td>
<td>Verse 18</td>
<td>Indeed, will, you, ye, on</td>
</tr>
<tr>
<td>17.</td>
<td>Verse 19</td>
<td>Ye, ye, all</td>
</tr>
</tbody>
</table>

2. Antonym

Antonym is words which are in some sense. There are the antonyms in *surah Yaasin* verse 1 up to 21:

Table 4.2 Antonym
The words are antonym

<table>
<thead>
<tr>
<th>Number</th>
<th>Verse 1 up to 21</th>
<th>The words are antonym</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Verse 5</td>
<td>Revelation, down</td>
</tr>
<tr>
<td>2.</td>
<td>Verse 6</td>
<td>Received</td>
</tr>
<tr>
<td>3.</td>
<td>Verse 7</td>
<td>True</td>
</tr>
<tr>
<td>4.</td>
<td>Verse 8</td>
<td>Put, up, see</td>
</tr>
<tr>
<td>5.</td>
<td>Verse 9</td>
<td>Put, in front of, behind, see</td>
</tr>
<tr>
<td>6.</td>
<td>Verse 10</td>
<td>To</td>
</tr>
<tr>
<td>7.</td>
<td>Verse 11</td>
<td>Unseen, give, good, reward</td>
</tr>
<tr>
<td>8.</td>
<td>Verse 12</td>
<td>Give, send, taken</td>
</tr>
<tr>
<td>9.</td>
<td>Verse 13</td>
<td>To, hold, to</td>
</tr>
<tr>
<td>10.</td>
<td>Verse 14</td>
<td>To, rejected, to</td>
</tr>
<tr>
<td>11.</td>
<td>Verse 15</td>
<td>Revelation, lie</td>
</tr>
<tr>
<td>12.</td>
<td>Verse 17</td>
<td>To</td>
</tr>
<tr>
<td>13.</td>
<td>Verse 18</td>
<td>Evil, from, punishment</td>
</tr>
<tr>
<td>14.</td>
<td>Verse 20</td>
<td>From</td>
</tr>
<tr>
<td>15.</td>
<td>Verse 21</td>
<td>Reward, received</td>
</tr>
</tbody>
</table>

3. Homonym

Homonym is unrelated sense of the same phonological word. The homonym the word has different meaning even though they are the same in pronunciation (Sutadi, 2013). The homonyms from surah Yaasin verse 1 up to 21, are:

Table 4.3 Homonym

<table>
<thead>
<tr>
<th>Number</th>
<th>Verse 1 up to 21</th>
<th>Words are homonyms</th>
</tr>
</thead>
</table>
B. Dominant of Lexical Relation in surah Yaasin verse 1 up to 21

The writer will explain the analysis of English Translation of surah Yaasin verse 1 up to 21. The analysis include in analysis Lexical Relation which is their only three kind of it (Synonym, Antonym, and Homonym). From the analysis will appear the dominant of lexical relation.

1. Synonym

a. Thou art indeed one of the apostles. (Yaasin: 3)

The (people) said: "For us, we augur an evil omen from you: if ye desist not, we will certainly stone you. and a grievous punishment indeed will be inflicted on you by us." (Yaasin: 18)

Verily we shall give life to the dead, and we record that which They send before and that which They leave behind, and of all things have we taken account in a Clear Book (of evidence). (Yaasin: 12)
When we (first) sent to them two apostles, They rejected them: but we strengthened them with a third: They said, "Truly, we have been sent on a mission to you." (Yaasin: 14) (Yusuf Ali, 165)

The words are indeed, verily and truly have the synonym relationship, those words have the same sense about the expression of really. From dictionary Indeed expression to emphasize a statement, used to show that you are surprised or that you find ridiculous, truly is sincerely feel grateful, really, brave action. (Oxford Dictionary, 2000).

In the other word is same meaning that really, truly will do something or assert something to other people. The use of indeed in the verse 3 refer to assert that Allah send one the messengers, at the verse 18 is also the assert from people who will give inflicted to the messengers, then the verse 12 is that We truly give life to dead, the last is verse 14 also explain that the messengers really for the people.

b. Thou art indeed one of the messengers. (Yaasin: 3)

In order that Thou mayest admonish a people, whose fathers had received no admonition, and who Therefore remain heedless (of the Signs of Allah. (Yaasin: 6)

The same is it to them whether Thou admonish them or Thou do not admonish them: They will not believe. (Yaasin: 10)

Thou canst but admonish such a one As follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, Therefore, good tidings, of forgiveness and a reward Most generous. (Yaasin: 11)
The (people) said: "Ye are only men like ourselves; and ((Allah)) Most gracious Sends no sort of revelation: ye do nothing but lie." (Yaasin: 15)

They said: "Your evil omens are with yourselves: (deem ye This an evil omen). If ye are admonished? Nay, but ye are a people transgressing all bounds!" (Yaasin: 19) (Yusuf Ali, 165)

The words Thou, Ye, are the same meaning. Thou and Ye is an acronym, abbreviation, or slang word that means you. The definition of the word you is the pronoun of the second person singular or plural, used of the person or persons being addressed.

Therefore they are used as the subject or the object/people who will speak to the other people. Here, Thou is used to a subject of the messengers that send down to people and give admonish. Ye as the object is given the admonish. So, the words are same to explain the object and subject and referring people in general word.

c. They said: "Our Lord doth know that we have been sent on a mission to you. (Yaasin: 16)

The word is proved true against the greater part of them: for They do not believe. (Yaasin: 7)

The (people) said: "For us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us." (Yaasin: 18) (Yusuf Ali, 165)

Here are the words of synonym about the preposition used in the situation. The preposition on is used to clarify a position covering touching or forming part
of surface. Against is in contact with something or someone. (Oxford Dictionary, 2000)

On a straight way means that in the right way in Islam, verse 16 means that the messengers on mission to people. The word against in the verse 7 means that the word from Allah proved for the people, same with word on in the verse 18 that the people will give inflicted to the messengers.

d. It is a Revelation sent down by (Him), the Exalted In Might, Most Merciful.

(Yaasin:5)

In order that Thou mayest admonish a people, whose fathers had received no admonition, and who Therefore remain heedless (of the Signs of Allah). (Yaasin: 6)

The (people) said: "Ye are only men like ourselves; and ((Allah)) Most gracious Sends no sort of revelation: ye do nothing but lie." (Yaasin: 15) (Yusuf Ali, 165)

Revelation and signs are synonym. Both of them have same meaning. From oxford dictionary revelation is making known as something secret or something that is revealed. Revelation is the act of revealing and disclosing, something revealed or disclosed, especially a striking disclosure, as of something not before realized, and signs is thing that shows that something exist or is present

http://www.dictionary.reference.com/browse/revelation access on 05 November retrieved at 02.40 p.m

In these verse is revelations as the decree from Allah that send to the messengers, it is the verse that revealed to the people who unbeliever, and signs
also guidance from Allah. So, those words have the same meaning, aim to the reader.

e. The word is **proved** true against the greater part of them: for They do not believe.

*(Yaasin: 7)*

Verily we shall give life to the dead, and we record that which They send before and that which They leave behind, and of all things have we taken account in a Clear Book (of **evidence**). *(Yaasin: 12) (Yusuf Ali, 165)*

The words proved and evidence have synonym relation because proved means the fact, evident and real. Proved is use evidence to show the truth. Evidence is facts, signs or subject that you make believe that is true. *(Oxford Dictionary, 2000)*

In the verse 7 above proved is real Allah decision, it has the same meaning with the word evidence in the verse 12 that evidence is the fact or the real book *(lauh mahfudz)*. They have the same meaning of word that assert the fact and true.

f. In order that Thou mayest admonish a people, whose fathers had received no admonition, and who Therefore remain heedless (of the Signs of **Allah**). *(Yaasin: 6)*

Thou canst but admonish such a one As follows the Message and fears the (**Lord**) Most Gracious, unseen: give such a one, Therefore, good tidings, of forgiveness and a reward Most generous. *(Yaasin: 11)*

The (people) said: "Ye are only men like ourselves; and ((**Allah**)) Most gracious Sends no sort of revelation: ye do nothing but lie." *(Yaasin: 15)*
They said: "Our Lord doth know that we have been sent on a mission to you: (Yaasin: 16) (Yusuf Ali, 165)

The meaning of Allah is the Name of the Lord. The Exalted. It is said that Allah is the Greatest Name of Allah, because it is referred to when describing Allah by the various attributes. (http://www.emuslim.com/whoisallah.asp accessed on 09 November retrieved at 08.00 p.m)

The word Lord is a man of high rank in a feudal society, in the government a person who has a power or authority over others such as monarch or master. Lord also has meaning a person who has authority, control, or power over others, master or ruler. (http://www.thefreedictionary.com accessed on 09 November retrieved at 08.00 p.m)

Both of the words lord and Allah have same meaning sense Allah is the God among Muslims. Lord is used to name of king or majesty. But in this verse the word lord is used to mention God. So, these words Allah and Lord have similar meaning that is The God of Muslims. (Oxford Dictionary, 2000)

g. Thou canst but admonish such a one As follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, Therefore, good tidings, of forgiveness and a reward Most generous. (Yaasin: 11)

They (people of the town) said: "You are only human beings like ourselves, and the Most Beneficent (Allâh) has revealed nothing. You are Only telling lies." (Yaasin: 15) (Yusuf Ali, 165)

The words in this verse have the synonym relationship, like similar to another person or thing. The word such means like or as. Such also means like that.
It is the synonym relationship because these words also means like or as. (Oxford Dictionary, 2000)

h. Indeed the word (of punishment) has proved true against Most of them, so they will not believe. (Yaasin: 7)

"And Our duty is Only to convey plainly (the Message)." (Yaasin: 17) (Yusuf Ali, 165)

The message and the word are have the same meaning, the meaning is information that spoken into the people, the message will delivery to provide advice, commands, and warnings to people who desired Allah.

i. By the Qur‘ân, full of wisdom. (Yaasin: 2)

They said: "Your evil omens are with yourselves: (deem ye This an evil omen). if ye are admonished? Nay, but ye are a people transgressing all bounds!" (Yaasin: 19) (Yusuf Ali, 165)

The word full is holding as much or as many as possible, thinking or talking a lot about something, complete, and to the highest level or greatest amount possible. The word all is the whole of a thing or of a period of time. (Oxford Dictionary, 2000)

These verses have synonym relation in words, because the words full and all have the same meaning. The meaning of full in the verse above is as many as possible or complete of the wisdom. There also in the verse 19 all is the whole or complete of the bounds.

j. The same is it to them whether Thou admonish them or Thou do not admonish them: They will not believe. (Yaasin:10)
Verily we shall give life to the dead, and we record that which They send before and that which They leave behind, and of all things have we taken account In a Clear Book (of evidence). (Yaasin: 12)

The (people) said: "For us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us." (Yaasin: 18) (Yusuf Ali, 165)

These words are Modal of future tense, will is used to the entire subject, but shall for the subject I and we. Although like that both of will and shall is used for talking about or predicting the future. So, these words are the synonym relationship, all of the verses above indicate that the word will and shall have the same meaning that is used to explain the future. (Oxford Dictionary, 2000)

k. Thou canst but admonish such a one As follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, Therefore, good tidings, of forgiveness and a reward Most generous. (Yaasin: 11)

The (people) said: "Ye are only men like ourselves; and ((Allah)) most gracious sends no sort of revelation: ye do nothing but lie." (Yaasin: 15) (Yusuf Ali, 165)

The words gracious and good have the similar meaning polite and good characteristic, merciful of Allah, good also means a pleasant about something happened, and means high quality.

l. Set forth to them, by way of a parable, the (story of) the companions of the City. Behold! there came apostles to it. (Yaasin: 13) (Yusuf Ali, 165)
Parable is the simple story to make a lesson to people, it becomes comparison to people behavior. That is the same that story is the description of past or imaginary events.

m. We have put yokes round their necks right up to their chins, so that their heads are forced up (and They cannot see). (Yaasin: 8)

And we have put a bar In front of them and a bar behind them, and further, we have covered them up; so that They cannot see. (Yaasin: 9)

They said: "Our Lord doth know that we have been sent on a mission to you: .(Yaasin: 16)

These words have the synonym relationship, see becomes aware using eyes to know about anything, to know is to understand and aware in mind. So the words see and know have the same meaning about aware to understand.

2. Antonym

a. It is a Revelation sent down by (Him), the Exalted In Might, Most Merciful. (Yaasin: 5)

We have put yokes round their necks right up to their chins, so that their heads are forced up (and They cannot see). (Yaasin: 8) (Yusuf Ali, 165)

The words above have the antonym meaning, because the word down and up have the opposite meaning. In dictionary that down is to or at a lower level or place, from the top towards the bottom. Whereas the word up is to explain the toward or into the higher position. (Oxford Dictionary, 2000)
b. In order that Thou mayest admonish a people, whose fathers had received no admonition, and who Therefore remain heedless (of the Signs of Allah). (Yaasin: 6)

Thou canst but admonish such a one As follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, Therefore, good tidings, of forgiveness and a reward Most generous. (Yaasin: 11)

Verily we shall give life to the dead, and we record that which they send before and that which They leave behind, and of all things have we taken account In a Clear Book (of evidence). (Yaasin: 12)

"Obey those who ask no reward of you (for themselves), and who have themselves received guidance. (Yaasin: 21) (Yusuf Ali, 165)

These verses have the antonym relationship about words received and give. Receive is get or accept, in the verse above explain that the people get or accept no admonition and guidance. Contrary of it, the word give is having something to put on to someone. The word give in the verses above is about We extend life to the dead. (Oxford Dictionary, 2000)

c. We have put yokes round their necks right up to their chins, so that their heads are forced up (and They cannot see). (Yaasin: 8)

And we have put a bar In front of them and a bar behind them, and further, we have covered them up; so that They cannot see. (Yaasin: 9)

Verily we shall give life to the dead, and we record that which They send before and that which They leave behind, and of all things have we taken account In a Clear Book (of evidence). (Yaasin: 12) (Yusuf Ali, 165)
The words in these verses have an opposite meaning. Because the word put is moved into particular place to other place, lay down into something. In the verses above, the word put is to lay down the yokes into people chins, and lay down the bar. The take is the opposite of it. Take is get into something. (Oxford Dictionary, 2000)

d. And we have put a bar In front of them and a bar behind them, and further, we have covered them up; so that They cannot see. (Yaasin: 9) (Yusuf Ali, 165)

These verses above have the antonym relation because the words front and behind have the opposite meaning. The word front means a position of something and behind is too. The word front means a position of something and behind is too. The word front in this verse means object or person’s body which faces forward or which is most often seen or used, whereas the word behind means the place where someone or something at the back of an object. (Oxford Dictionary, 2000)

e. We have put yokes round their necks right up to their chins, so that their heads are forced up (and They cannot see). (Yaasin: 8)

And we have put a bar In front of them and a bar behind them, and further, we have covered them up; so that They cannot see. (Yaasin: 9)

Thou canst but admonish such a one As follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, Therefore, good tidings, of forgiveness and a reward Most generous. (Yaasin: 11) (Yusuf Ali, 165)

These verses above have the opposite meaning or antonym relation. The word see is discerning about something and make clear. See becomes aware using
eyes to know about anything, but the word unseen is do not see about anything or not possible insight. (Oxford Dictionary, 2000)

f. In order that Thou mayest admonish a people, whose fathers had received no admonition, and who Therefore remain heedless (of the Signs of Allah). (Yaasin: 6)

When we (first) sent to them two apostles, They rejected them: but we strengthened them with a third: They said, "Truly, we have been sent on a mission to you." (Yaasin: 14)

Verily we shall give life to the dead, and we record that which They send before and that which They leave behind, and of all things have we taken account In a Clear Book (of evidence). (Yaasin: 12) (Yusuf Ali, 165)

The words received and rejected have the opposite meaning or the antonym relationship. The word received is to get or accept. In the verse above the people who get admonition from Allah, but rejected is to refuse to accept, in the verse above they (the people) refuse to accept the revelation from the messengers. The word receive also has the opposite meaning into word send. Send is something to go and convey, the verse above is to send the apostles before. (Oxford Dictionary, 2000)

g. Verily we shall give life to the dead, and we record that which They send before and that which They leave behind, and of all things have we taken account In a Clear Book (of evidence). (Yaasin: 12) (Yusuf Ali, 165)

The verse has the opposite meaning or the antonym relationship. The words life is state of being alive as human being, an individual person’s existence. Dead
means that no longer alive, belonging to the past, no longer used or believed in or completely has no life again. (Oxford Dictionary, 2000)

h. Thou canst but admonish such a one As follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, Therefore, good tidings, of forgiveness and a reward Most generous. (Yaasin: 11)

The (people) said: "For us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us." (Yaasin: 18)

"Obey those who ask no reward of you (for themselves), and who have themselves received guidance. (Yaasin: 21) (Yusuf Ali, 165)

These verses above have the antonym relation, the word reward means something give to the people attitude and pray to Allah. But punishment is way to make suffer because of the people broken the law, in here is punish the people who do not believe. (Oxford Dictionary, 2000)

i. Thou canst but admonish such a one As follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, Therefore, good tidings, of forgiveness and a reward Most generous. (Yaasin: 11)

The (people) said: "For us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us." (Yaasin: 18) (Yusuf Ali, 165)

These verses above have the opposite meaning, and the antonym relationship. The word good means a pleasant about something happened, right of
something. But the evil means that bad characteristic. Evil also means the cruel of behavior. (Oxford Dictionary, 2000)

j. The word is proved true against the greater part of them: for They do not believe. (Yaasin: 7)

The (people) said: "Ye are only men like ourselves; and ((Allah)) Most gracious Sends no sort of revelation: ye do nothing but lie." (Yaasin: 15) (Yusuf Ali, 165)

These verses have the opposite meaning, or the antonym relationship. The word true is connected with fact; it means that true is right about something. But lie is the opposite of it. Lie does not connect with fact, and the really happened. (Oxford Dictionary, 2000)

k. The (people) said: "For us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us." (Yaasin: 18)

Then there came running, from the farthest part of the city, a man, saying, "O My people! obey the apostles: (Yaasin: 20)

When we (first) sent to them two apostles, They rejected them: but we strengthened them with a third: They said, "Truly, we have been sent on a mission to you." (Yaasin: 14)

They said: "Our Lord doth know that we have been sent on a mission to you: (Yaasin: 16)

"And Our duty is only to proclaim the Clear Message."(Yaasin: 17) (Yusuf Ali, 165)
These verses have the antonym relationship. The word to be the preposition to explain that something for. But the word from is the opposite is declare when it start from. (Oxford Dictionary, 2000)

3. Homonym

a. **by** the Qur'an, full of Wisdom. *(Yaasin: 2)*

   It is a Revelation sent down **by** (Him), the Exalted In Might, Most Merciful. *(Yaasin: 5)*

   Set forth to them, **by** way of a parable, the (story of) the companions of the City. Behold! there came apostles to it. *(Yaasin: 13)* (Yusuf Ali, 165)

   The word by in these verses is different meaning. In the verse 2 the word by is as soon as to the Qur’an, in the verse 5 and 6 show who or what does, from someone to other. In verse 5 is the revelation is from Allah, and in verse 6 is as way of a parable.

b. **It** is a Revelation sent down by (Him), the Exalted In Might, Most Merciful. *(Yaasin: 5)*

   The same is **it** to them whether Thou admonish them or Thou do not admonish them: They will not believe. *(Yaasin: 10)* (Yusuf Ali, 165)

   The word it in the verse 5 is Al- Qur’an as the revelation. In the verse 10 it refer to admonish for the people, and the admonish is Allah put a bar in front of and behind them.
c. Verily we shall give life to the dead, and we record that which They send before and that which They leave behind, and of all things have we taken account. 

(Yaasin: 12)

When we (first) sent to them two apostles, They rejected them: but we strengthened them with a third: They said, "Truly, we have been sent on a mission to you. (Yaasin: 14)

They said: "Our Lord doth know that we have been sent on a mission to you. 

(Yaasin: 16)

The (people) said: "For us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us." (Yaasin: 18) (Yusuf Ali, 165)

These verses are about the homonym relation, the words we certainly refer to different subject. The word we in the verse 12 and 14 refer to the dominance of Allah, it is explained that Allah send the messengers, but in the verse 14 on the last sentence the word we means the messengers. It is different from the verse 18 that the word we refer the people of Antaqiyah.

Based on the classification of lexical relation in surah yaasin verse 1 up to 21 above, the finding of the analysis shows that the translator (Abdulloh Yusuf Ali) made 27 cases of lexical relations. Those consist of 13 cases of synonym, 11 cases of antonym, and 3 cases of homonym. From the result above that the dominant cases that occurred of lexical relations found in Abdulloh Yusuf Ali’s translation of surah yaasin verse 1 up to 21. However, the most dominant type is synonym, whereas homonym is the lexical relation type with the lowest case.
CHAPTER V

CLOSURE

A. Conclusion

After analyzing the *surah yaasin* verse 1 up to 21, the writer concludes based on the objective of the study. The writer finds the types of lexical relation, and finds the most dominant types of lexical relation in English translation of *surah yaasin* verse 1 up to 21 as the following:

1. The types of lexical relation
   
a. Synonym

   Synonym is the same sense; they have the same values for all their semantics features or expressions with the same meaning. The sameness is from word, a group of word, or sentences. There are 15 cases of synonym in *surah yaasin* verse 1 up to 21. *They are: indeed = verily = truly, thou = ye = you, on = against, revelation = signs, proved = evidence, Allah = Lord, such = like, word = message, full = all, will = shall, gracious = good, parable = story, see = know.*

b. Antonym

   Antonym is apposite meaning; it is also the relation of word. They occur as predicates of the same subject the predicate are contradictory. Antonym maybe nouns, or verbs, but antonymous pairs of adjectives are especially numerous. There are 11 cases of antonym in *surah yaasin* verse 1 up to 21. *They are: down >< up, received >< give, put >< taken, in front of >< behind, see >< unseen, received >< rejected >< send, life >< dead, reward >< punishment, good >< evil, true >< lie, from >< to.*
c. Homonym

Homonym is unrelated sense of the same phonological word, it is some words that have the same utterance, but they have the different meaning and sense. There are 3 cases of homonym in *surah yaasin* verse 1 up to 21. They are: the words by in the verse 2, 5, and 13, the words it in the verse 5 and 10, the words we in the verse 12, 14, 16, and 18.

2. The dominant lexical relation in *surah yaasin* verse 1 up to 21

The finding of the analysis shows that the lexical relation found in 29 cases. Those consist of 13 cases of synonym, 11 cases of antonym, and 3 cases of homonym. From the result the dominant cases that occurred of lexical found in Abdulloh Yusuf Ali translation, the most dominant is synonym, and homonym is the lower case.

B. Suggestions

Based on the whole analysis in this graduating paper, the writer suggest as follow:

1. Recite *al-Qur’an* is not only read the surah, but we can get so many messages when we are reciting with the meaning of it, because there are many insights almost all of the worldly knowledge, and the religious knowledge.

2. As Muslims we must in believe, that *al-Qur’an* is the revealed knowledge, and Allah’s mercy, and we also obey what al-Qur’an says as guidance of life. We must believe in heaven and hell also their characteristics, and faith about the judgment day.

3. For the other researchers, this graduating paper may be used as reference to analyze the semantic feature, especially in lexical relation of English translation.

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Terjemah Al-Qur’an secara Lafziyah penuntun bagi yang belajar jilid VIII, Yayasan Pembinaan Masyarakat Islam “Al-Hikmah”. Jakarta


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CATATAN:

SETIAP KONSULTASI LEMBAR INI HARUS DIBAWA

PEMBIMBING

Dr. E'adzi, M.Ag
Nomor : Sti.24/K-1/PP.00.9/I-1.3.087/2014 14 Mei 2014
Lamp. : Proposal Skripsi
Hal : Pembimbing dan Asisten Pembimbing Skripsi

Yth. Dr. Sa'adi, M.Ag.

Assalamualaikum wr.wb.

Dalam rangka penulisan Skripsi Mahasiswa Program Sarjana (S.1). Saudara ditunjuk sebagai Dosen Pembimbing / Asisten Pembimbing Skripsi mahasiswa:

Nama : Muslimatin
NIM : 11310048
Jurusan : Tarbiyah
Judul Skripsi : AN ANALYSIS OF LEXICAL RELATIONS IN ENGLISH TRANSLATION OF SURAH YASIN

Apabila dipandang perlu Saudara diminta mengoreksi tema Skripsi di atas.

Demikian untuk diketahui dan dilaksanakan.

Wassalamualaikum wr.wb.

a.n. Ketua
Wakil Ketua
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